

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 15, Vol. XIX.

Saturday, April 11, 1857.

Price One Penny.

THE LATTER-DAY MOVEMENT—UNFAIR WARFARE OF ITS ENEMIES.

Whether "Mormonism" has a divine mission or not, we may justly complain that it has not been treated by its enemies as the subject deserved. To whatever class its merits belong, it is certainly a system of immense theological compass. There is no religion in the world that embraces such an amount of principle. Neither is there one that will show so many social aspects and bearings, nor offer an equally compact and extensively ramified organization. Its votaries have become something like a nation, and "Mormonism" is at this date the accepted faith of hundreds of thousands.

To attempt to give the solution of the problem of the "Mormon" movement by classifying its disciples as impostors, dupes, and fanatics—to apply to them a variety of other opprobrious names, and charge them with impure motives—is neither liberal, logical, nor just. Such a solution does not afford any comprehensive explanation of its history and present position, nor does it foreshadow the nature of its destiny.

Out of the great mass that has been written on the subject of "Mormonism," there is little that approximates to a fair discussion of its merits. Only a small portion of it deserves the name of an attempt at a just review of this system. When we take into consideration the magnitude of the "Mormon" movement, the theological, social, and historical treat-

ment of it by one class of its enemies, appears as contemptibly inefficient, as the physical opposition of another class is cowardly and brutal. Moreover the conduct of the war on the part of the latter is unconstitutional, and the general engagement of the whole Anti-Mormon army has been impotent and unfair.

If the "Latter-day Movement" should not turn out to be the greatest social, and religious revolution of modern times, it certainly is the most peculiar and marvellous. Besides there is good reason for believing that the part it will play in coming events will be not less important. It should be treated, therefore, as a great social, religious, and historical problem. Instead of its being met with cant, prejudice, persecution, and legislative shuffling, it should be opposed by logic, the word of God, moral force, and legislative justice. Instead of its history being presented to the world in a form resembling the stories of "Jack the Giant Killer," authentic statements and legal documents ought to be produced. If the "Mormon" community have been wholesale violators of law, criminal reports will assuredly afford better data than fiction or calumny.

We are not opposed to our religion and movements being measured by a divine standard. Neither shall we complain at rational opposition, nor at our principles being subjected to fair discussion,

and our history reviewed by honourable and comprehensive minds. We are confident that as the acquaintance of honest and just men becomes more enlarged concerning the great latter-day work, and the materials in their possession to write our history more complete and authentic, so shall we appear in a more favourable light to them and their readers. There is no doubt that "Mormon" developments will often startle them, as our views and theirs widely differ. We are aware, also, that just and intelligent men do err in consequence of their pre-dispositions, and a lack of reliable information concerning us. Moreover, in dealing with a work which in its genius and principles differs radically from the spirit and customs of modern society, it is not a matter of wonder if they are a little embarrassed. But though in the unfoldings of "Mormonism" such features as Polygamy may afford them subject for serious study, and their opinions be strongly set against us, yet so great is our confidence in the excellency of our religion, that we court rather than fear the outspoken sentiments of honourable and comprehensive minds. Unfortunately, however, for the credit of the "Anti-Mormon" ranks, the majority of those who have set themselves up to write our history, and to oppose the Latter-day Church, have not manifested much theological acumen, liberal philosophy, or Christian magnanimity.

Instead of opposing our principles with manly spirit, the deep bass of logic, and the authoritative voice of the word of God, it has ever been the policy of our enemies to attack our characters; blast our names with the breath of calumny, and by persecution to drive us from the "haunts of civilized man." The spirit with which Protestant Christians have met "Mormonism" is worthy of the days, when he who dared to break the fetters which priestcraft had riveted on the mind was consumed at the stake, and the torture chamber made to echo groans torn from the agony of priestcraft's wretched victims. As a matter of course, such treatment has failed to subvert as sons of delusion, if deluded we are; neither has it been potent to stop the progress of this work. Indeed Providence has so overruled it, that, excepting the strength of the Almighty, and the power of the Holy Ghost, perhaps nothing has contributed so much to our unparalleled success, as the treat-

ment which we have received from the hands of our enemies. The zeal, union, perseverance, and tenacity of purpose, which characterize the "Mormons," have become proverbial. But were it possible to subtract from the Latter-day work that part which God Himself has performed, it would not be a groundless question, whether persecution and "Anti-Mormon" means have not contributed as much to its rapid spread, as we have ourselves. Who can say how great that zeal, union, perseverance, and tenacity of purpose have been intensified, by the unfair warfare which we have encountered? One point must be most evident, namely, that had not the policy of our enemies tended to drive us from the "haunts of civilized man," the Church of Latter-day Saints never could have grown to its present proportions.

Let it not be thought, however, that we predicate the success of this work on persecution. Neither let it be imagined that it has a primary dependence on the zeal, energy, and faithfulness of its adherents, nor on any fortuitous circumstances. Its own intrinsic merit is its basis; the Spirit of Truth gives it vitality; and the Great Disposer of Events affords us the best guarantee of success, in standing at its head and pledging Himself for the issue. True the Latter-day kingdom has had and will find many auxiliaries in its onward course to universal empire. Among these will be found the unfair warfare of its enemies, the faithfulness of its supporters, and the treachery of its seeming friends. So great is our confidence in the excellency of our religion, that we are not afraid of fair play, (the most terrible of all warfare against imposture and wrong) but even court it, and invite the world to an honest investigation of "Mormonism." Much less do we feel disposed to believe that *evil means* will overturn the work of God. Moreover, we dare to tell our opponents that the policy which they have pursued, in attempting to put down what they please to term delusion, is most suicidal to their own designs.

We are told, "There is a line of toleration beyond which it is highly injudicious to extend the protection of the law." Our enemies hold and carry out the doctrine, that to give the "Mormon" community the rights which the Constitution of America guarantees to its citizens, and

which the liberal institutions of England insure to all denominations, and so let it grow by the side of other religious systems, would endanger the very existence of every Christian sect. Many seem to consider that proscription and extermination are absolutely necessary to preserve that civilization which, they say, is so glorious in itself and justly dear to the hearts of the people. Now, for our part, did we believe in their systems, that they were founded on eternal truth and supported by Omnipotent power, we should not dare to utter so great a libel against God and right, as an expression of fear that in grappling with error and imposture they would be worsted.

Even in England, where the Saints have never aimed at political organization, but have studiously kept from all interference in politics, and have confined themselves strictly to the propagation of the Gospel, terrors such as Belshazzar felt have shaken long-established and powerful sects. Concerning the mission of the latter-day work in this country, we read, in the *Southern Times*, "Whilst its promulgation was confined to America, we were apt to view the various reports that reached us as exaggerated extracts of the marvellous, in which our Atlantic brethren are so prone to indulge; but the truth is now before us—the hand writing is now upon our own walls—the fraud is palpably making its way into the cottages of our industrial classes; undermining the mission of our Church, destroying the morality of the people, spreading a disease more detrimental to the interests of society than the worst plague that ever visited the land—and is there no cure, no remedy, no law that can eradicate its source?"

"Shall we see the fundamental principles of our morality, and Christian faith endangered by the disciples of a false and blasphemous prophet, without moving from our wonted ease and propriety for their expulsion from the land? The safety of our Church demands increased exertion on our part to crush the germs of this pernicious doctrine, ere it undermines and imperils the stability of our national creed. The well-being of society, its moral obligations and balance, should determine us to watch with a jealous eye the movements and teachings of men tainted with this impious and debasing faith. The protection of our wives, our daughters, and our sisters, should

urge on us the duty of rooting out every missionary of the Mormon Chief, lest we tarry until the mischief is done, and we have to lament our delay." We also find the following, in the *Sunday Times*, of February 24, 1856:—"In the House of Lords, last week, the subject of Mormonism in England was brought forward by Lord Redesdale, who presented a petition from the city of Worcester, complaining of the blasphemous, immoral, and obscene doctrines promulgated by a class of persons styling themselves 'Latter-day Saints,' and praying that a law should be passed to repress the promulgation of such doctrines. The question, however, excited but little attention among the Peers; Lord Campbell observed, that no new law was required, 'as the existing law was sufficient to prevent the publication of doctrines injurious to the public morals.' The petitions seem to have originated with a party in the city of Worcester hostile to the Mayor, who refused to interfere for the suppression of the Latter-day Saints, on the ground that they were Protestant Dissenters."

The extensive disposition to proscribe "Mormonism," and outlaw the Saints, is at once a stain and a satire on the much-boasted Protestant society. It shows the existence of a vast amount of the old leaven of persecution still remaining, which in the "dark ages" intoxicated the brains of whole nations, and made religious persecution a national virtue. Circumstances have changed, but the same spirit which looked out so horribly from the eyes of the Catholic Mother, might not unfrequently be detected maliciously peeping from those of her Protestant daughters. The toleration of the present age results more from a balancing of sects, who for their own sakes occasionally call out "fair play," backed by secular law, than from a genuine Christian spirit. Not even in England should we consider the lives, property, and citizenship of twenty-five thousand Saints sacred, were our only safeguard the "liberal spirit of the age." With the same opportunities as the Catholics possessed at the "Reformation," and we verily believe that a call to modern professors of Christianity to arouse from their "wonted ease and propriety" [i.e., in defiance of the law] for their expulsion from the land, would not be made in vain.

Neither would it be an insignificant crusade that would muster to the "*duty of rooting out every emissary of the Mormon Chief.*"

If "Mormonism" is an embodiment of the vocabulary of crime, as it is represented, we would ourselves ask, "and is there no cure, no remedy, no law to eradicate its source?" If we are unworthy of citizenship, then let our country by the stern voice of Justice pronounce judgment against us. We are ever willing to answer for our conduct at her tribunals. We ask merely for the same rights and privileges granted to other religious bodies. No odds are petitioned for. Were the legislators of the nations to engage in a mission to block up every avenue of crime, purge the streams of social life, make the eye of Justice omniscient, and to put in the hand of law the thunderbolt of Jupiter to be hurled at vice, "Mormonism" has no protest to offer against such a mission. We do not arrogate to ourselves personal perfection, but, in all modesty and good faith, we declare that we are pledged to the accomplishment of the same purpose, and to the Eternal we send up our hearty "God speed" to every movement in this direction.

Our opponents have attained great proficiency in the art of making "Mormonism" appear obnoxious to the undiscerning. They understand the "trick" of moving the multitude, and reaching the prejudice of the people. They are adepts in the art of placing in the foreground of their paintings such objects as "fraud," "fundamental principles of our morality, and Christian faith endangered by a false and blasphemous prophet;" "blasphemous, immoral, and obscene doctrines;" "undermining the mission of our Church, destroying the morality of the people, spreading a disease more detrimental to the interests of society than the worst plague that ever visited the land," &c.

We will, however, inform these Anti-Mormon painters, that the merits of a picture depends on its being a correct representation of the original, and not on a grouping of horrible, and unseemly objects highly coloured. Moreover, we advise them to define their subjects better; and after having clothed their characters with a faithful delineation of "Mormon" crimes, let affidavits be made before proper authorities that these pictures are correct likenesses

of "Mormon" criminals. As before observed, we are ever willing to answer for our conduct at the tribunals of our country. If we sin against society, then let society judge us by constitutional laws. We have the authority of Lord Chief Justice Campbell, that no new law is required; and the neglect of our many bitter enemies to prosecute under such circumstances is the best refutation of their vague charges.

As touching the character of our Church as the representative of ancient Christianity, how do we stand? Our enemies will hardly pretend that Prophets, Apostles, Angels, revelations, gifts, miracles, baptisms, and the various other orders of Priesthood, ordinances, blessings, and doctrines, contended for and claimed by the latter-day Church, were not comprehended in the faith of the ancient Saints. Even *polygamy*, our very worst feature in their eyes, they will not deny was practised by Abraham and the Patriarchs. Now we cannot understand how contending for the faith once delivered to the Saints can undermine the mission of the Church of Christ, and spread a disease more detrimental to the interest of society than the worst plague that ever visited the land. Neither can we see how *their* apostacy from that faith, and their infidel notions, that Patriarchal and Theocratical institutions are only suited to barbarous ages, can be construed to charges against us. Surely we are not criminal for our belief that Divine government is suitable to the most enlightened age, and that the civilization of the Patriarchs was far superior in purity to that of modern times. We will not admit that an advocacy of such views will undermine the mission of the *true* Church, nor destroy the morals of the people. However, if our antagonists will allow us to translate them thus—The latter-day work will undermine the mission of Apostacy, and ultimately destroy an artificial and a corrupt civilization—then must we acknowledge that such is also our expectations. But we say shame, shame to all professors of Christianity that fear Christian doctrines, and the faith and institutions of Patriarchs, Prophets, Apostles, and Saints! Shame to those who cry to the people to move from their "wonted ease and propriety," for the "expulsion from the land" of those who contend for that order of things which constituted the existence

and peculiarity of the ancient Church, and theocratical government!

Supposing, however, for the sake of argument, that "Mormonism" is a delusion; still we must protest against this system of persecution—this warfare of extermination. By such means the cause of truth cannot be advanced nor humanity benefitted. Antagonism of this kind is a libel on the all-conquering power of right, and an outrage on mankind. We are certain that the erring sons of Adam will never be reclaimed thereby. On the other hand, they will by such a course be driven deeper into the mire. Persecution gives presumptive evidence of a bad cause. The persecutor does not possess the spirit of Christ, and must be always in the wrong, while the persecuted may stand on the rock of truth and be supported by the authority of God. We have more confidence in truth than our enemies manifest. We say to them, cease your persecution, throw away your pre-

dispositions, and weigh our religion fairly. Having confidence in the excellency of its principles for this cause we advocate them. Therefore we are anxious that what you call our wrong and your right should grapple. They who have the truth need not fear the result. But give our system a fair and open field, even as that which popular systems stride. There let the stripling David and giant Goliath meet and try the merits of their cause. Let the vigour and inspiration of the youth fight the battle with his huge and matured antagonist. Give him his rights in his mountain home, where he was hurled by brute strength from the dastardly grip of his assailant. There let him develop his peculiar institutions and show their quality.

Be the witnesses—his authentic history, and a fair statement of his condition; the tests—reason, truth, and the word of God; and let Justice be the judge!

HISTORY OF JOSEPH SMITH.

(Continued from page 216.)

[March, 1842.]

Monday, 21st. I commenced a settlement with William Marks, who had loaned money and property to the Church at various times.

Tuesday, 22nd. I was at the general business office through the day, and at home in the evening.

The following is from the *Advocate*, printed at Columbus, the residence of Grand Master Jonas—

NAUVOO AND THE MORMONS.

Mr. Editor—Having recently had occasion to visit the city of Nauvoo, I cannot permit the opportunity to pass without expressing the agreeable disappointment that awaited me there. I had supposed, from what I had previously heard, that I should witness an impoverished, ignorant, and bigoted population, completely priest-ridden, and tyrannized over by Joseph Smith, the great Prophet of these people.

On the contrary, to my surprise, I saw a people apparently happy, prosperous, and intelligent. Every man appeared to be em-

ployed in some business or occupation. I saw no idleness, no intemperance, no noise, no riot—all appeared to be contented, with no desire to trouble themselves with anything except their own affairs. With the religion of these people I have nothing to do; if they can be satisfied with the doctrines of their *new revelation*, they have a right to be so. The Constitution of the country guarantees to them the right of worshipping God according to the dictates of their own conscience; and if that can be so easily satisfied, why should we who differ with them complain.

But I protest against the slanders and persecutions that are continually heaped on these people. I could see no disposition on their part to be otherwise than a peaceable, and law-abiding people, and all they ask of the country is to permit them to live under the protection of the laws, and to be made amenable for their violations. They may have among them men of bad and desperate character, and what community has not? But I am satisfied, as a body, the Mormon people will never be the aggressors, or violators of the law.

While at Nauvoo, I had a fine opportunity of seeing the people in a body. There was a Masonic celebration, and the Grand Master of the State was present for the purpose of publicly installing the officers of a new lodge. An immense number of persons assembled on the occasion, variously estimated from five to ten thousand persons, and never in my life did I witness a better dressed or a more orderly and well-behaved assemblage; not a drunken or disorderly person to be seen, and the display of taste and beauty among the females could not well be surpassed anywhere.

During my stay of three days, I became well acquainted with their principal men, and more particularly with their Prophet, the celebrated "Old Joe Smith." I found them hospitable, polite, well-informed and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased; of course, on the subject of religion, we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs; but instead of the ignorant and tyrannical upstart, judge my surprise at finding him a sensible, intelligent, companionable, and gentlemanly man. In frequent conversations with him, he gave me every information that I desired, and appeared to be only pleased at being able to do so. He appears to be much respected by all the people about him, and has their entire confidence. He is a fine-looking man, about thirty-six years of age, and has an interesting family.

The incorporated limits of Nauvoo contains, it is said, about 7,000 persons; the buildings are generally small and much scattered. The Temple and Nauvoo House, now building, will probably, in beauty of design, extent, and durability, excel any public buildings in the State, and will both be enclosed before winter.

From all I saw and heard, I am led to believe that, before many years, the city of Nauvoo will be the largest and most beautiful city of the west, provided the Mormons are unmolested in the peaceable enjoyment of their rights and privileges, and why they should be troubled while acting as good citizens, I cannot imagine; and I hope and trust that the people of Illinois have no disposition to disturb unoffending people who have no disposition but to live peaceably under the laws of the country, and to worship God under their own vine and fig-tree.—[AN OBSERVER, Adams County.]

Extract of a letter from Elder E. P. Maginn, Salem, Massachusetts—

I am on a visit to assist Elder B. Snow in a successful and extended field of labour

in this Branch. Sixty-five have been obedient to the faith of the Gospel, and hundreds of others almost persuaded. In Boston, near forty have obeyed through the faithful labours of Elder F. Nickerson. I have been absent from Peterborough two weeks; have preached three or four times in Boston, Salem, Marblehead, Chelsea, &c., and purpose returning to Peterborough next Sunday, where I have been labouring with good success, thirty-six have obeyed since last fall; at New Salem, Massachusetts, thirty-five to forty have obeyed since August last; Leverett, eighteen or twenty; Gilsum, New Hampshire, twenty to thirty. I have preached from one to three times almost every day, and cannot fill one in twenty of the calls for preaching; there is the greatest excitement in this country that I ever beheld during my travels since I left Nauvoo—a period of near three years, in which I have travelled through eighteen States, and British provinces.

Wednesday, 23rd. In Council with Heber C. Kimball, Willard Richards and others at my office.

Thursday, 24th. I attended by request the Female Relief Society, whose object is, the relief of the poor, the destitute, the widow, and the orphan, and for the exercise of all benevolent purposes. Its organization was completed this day. Mrs. Emma Smith takes the presidential chair; Mrs. Elizabeth Ann Whitney and Mrs. Sarah M. Cleveland are her Counsellors; Miss Elvira Cole is Treasures, and our well-known and talented poetess, Miss Eliza B. Snow, Secretary. There was a very numerous attendance at the organization of the society, and also at their subsequent meetings, of some of our most intelligent, humane, philanthropic and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from their humane and philanthropic bosoms, that with the resources they will have at command, they will fly to the relief of the stranger; they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tear of the orphan, and make the widow's heart to rejoice.

Our ladies have always been signalized for their acts of benevolence and kindness; but the equal usage that they have received from the barbarians of Missouri, has hitherto prevented their extending the hand of charity in a conspicuous manner; yet in the midst of their perse-

cuttings, when the bread has been torn from their helpless offspring by their cruel oppressors, they have always been ready to open their doors to the weary traveller, to divide their scanty pittance with the hungry; and from their robbed and impoverished wardrobes, to divide with the more needy and destitute; and now that they are living in a more genial soil, and among a less barbarous people, and possess facilities that they have not heretofore enjoyed, we feel convinced that, with their concentrated efforts, the condition of the suffering poor, of the stranger and the fatherless, will be ameliorated.

We had the privilege of being present at their organization, and were much pleased with their *modus operandi*, and the good order that prevailed. They are strictly parliamentary in their proceedings.

An earthquake at Falmouth this morning.

Friday, 25th. Attending to a variety of business; counselling, &c.

Saturday, 26th. Elder John Snyder received his final instructions from the President, and received his blessing from Elder Brigham Young, with the laying on of the hands of President Joseph, John E. Page, and Willard Richards, and started for England this day.

Sunday, 27th. After speaking to the Saints for some time on the subject of baptism for the dead, I baptized 107 individuals.

The following brief extract is from Elder Woodruff's journal—

This was an interesting day. A large assembly met in the grove near the Temple. Brother Amasa Lyman addressed the people in a very interesting manner. He was followed by Joseph the Seer, who made some highly edifying and instructive remarks concerning baptism for the dead. He said the Bible supported the doctrine, quoting 1 Cor. xv. 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" If there is one word of the Lord that supports the doctrine of baptism for the dead, it is enough to establish it as a true doctrine. Again; if we can, by the authority of the Priesthood of the Son of God, baptize a man in the name of the Father, of the Son, and of the Holy Ghost, for the remission of sins, it is just as much our privilege to act as an agent, and be baptized for the remission of sins for and in behalf of our dead kindred, who have not heard the Gospel, or fulness of it.

After meeting closed, the congregation again assembled upon the bank of the river, and Joseph the Seer went into the river, and baptized all that came unto him.

I also witnessed the landing of 170 English brethren from the steamer Ariel, under the presidency of Elder Lyman Wight: also about \$3,000 worth of goods for the Temple and Nauvoo House.

Monday, 28th. I was at the office. Received P. P. Pratt's donations from England, and attended to a variety of business; as also on the 29th and 30th.

The following extract is from a letter received from Elder Lorenzo Barnes—

Bristol, March 28, 1842.

Elder Pratt.

Much esteemed Brother—I am happy to be able to state to you that I arrived here in safety and in health on Saturday the 26th instant, after making a tour through a number of Churches on my way from Cheltenham, which place I left in the evening of the 14th; visited the Church at Lea; in the neighbourhood of which I preached twice. I then went to Garway, where I preached five times to overflowing congregations; from thence visited Abergavenny, and preached three times. The work appears to be upon the onward march in all these places. Many are inquiring after truth and embracing it. The brethren and friends appeared very anxious for me to tarry longer, but being desirous to commence my labours in this city, I took my leave on Saturday the 26th, and came, via Newport, by the packet to this city, and preached three times yesterday. There appears to be a good feeling manifested here at present. In the evening, our hall was quite full, and the people listened very attentively; persons of respectable appearance were present. We intend getting a large hall; and putting out bills shortly. Enclosed is an order for ten shillings, it being a donation for the building of the Temple in Nauvoo, mostly from the Branch of the Church at Frogmarsh.

Yours in the bonds of the new covenant,
LORENZO BARNES.

Sunday, 30th. I met with the Female Relief Society, and gave them some instructions, of which the following brief sketch was reported by Miss E. R. Snow—

President Joseph Smith arose. Spoke of the organization of the Female Relief Society; said he was deeply interested, that it might be built up to the Most High in an acceptable manner; that its rules must be observed; that none should be received into

it but those who were worthy; proposed a close examination of every candidate; that the society was going too fast. It should grow up by degrees; should commence with a few individuals, thus have a select society of the virtuous; and those who would walk circumspectly; commended them for their zeal, but said sometimes their zeal was not according to knowledge. One principal object of the institution was to purge out iniquity; said they must be extremely careful in all their examinations, or the consequences would be serious.

All difficulties which might and would cross our way must be surmounted, though the soul be tried, the heart faint, and hands hang down. Must not retrace our steps; there must be decision of character, aside from sympathy. When instructed, we must obey that voice, observe the laws of the kingdom of God, that the blessing of heaven

may rest down upon us. All must act in concert, or nothing can be done, and should move according to the ancient Priesthood; hence the Saints should be a select people, separate from all the evils of the world—choice, virtuous, and holy. The Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch's day, having all the gifts as illustrated to the Church in Paul's epistles and teachings to the churches in his day—that it is the privilege of each member to live long and enjoy health. He then blessed the Saints.

Monday, 31st. In Council at my office with Elders Young, Taylor, Richards, &c., and wrote an epistle to the Female Relief Society, and spoke to the society in the afternoon.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 11, 1857.

GENERAL INSTRUCTIONS TO PASTORS, PRESIDENTS, AND ELDERS.—In compliance with the instructions received from the First Presidency, we say to the Pastors and Presidents of Conferences throughout the European Mission—send the Elders forth among the Gentiles, into the cities and villages throughout the land, and warn them to repent of their sins. Show them the necessity of entering into covenant with God, and of being gathered out of Babylon before the judgments of the Almighty shall sweep them from the earth. Let the Elders go forth without purse or scrip, as they did in the days of Jesus, and as they have done since the early rise of this Church. Go forth, brethren of the Priesthood, having faith in the promises of Jesus Christ, and you shall prosper—your way shall be opened, none shall perish for want of food, or go naked for the lack of clothing, and you shall bring many souls to the knowledge of the truth. Fast and pray until the Holy Ghost rests upon you. Then preach to the people as you are led, and your words will have life and power in them—your words will be Gospel—the power of God unto salvation to all that believe.

When you are rejected and persecuted in one place, go to another, leaving your testimony against them, according to the word of God. It will be more tolerable for Sodom and Gomorrah in the day of Judgment, than for those who reject your words. When you are turned away, and not fed for a day or two, do not despair, the Lord will provide for you in due time, if your faith fail not. You are called upon to do a great work; great will be your reward if you will do your duty; and glorious will be the result of the efforts that you are now called upon to make. God will not withhold any necessary blessing from those who will be firm in their determination to carry out this counsel.

Let wives and children fast and pray for their fathers and husbands who go forth into the vineyard of the Lord, and not hold them back through fear of want; and

they will be blessed both spiritually and temporally, their lives preserved, and themselves gathered to Zion, as the result of the ministerial labours of the Elders.

There are now many Elders located in the different Branches throughout the European Mission, whose talents are hid: they are lying dormant. We want all such to repent and arise from a state of lethargy and go among the Gentiles, preaching to them the Gospel of the Kingdom. Let the Elders do something that will entitle them to a glorious resurrection at the coming of the Son of Man, which draweth nigh.

Travelling Elders should give a report to the Presidents of Conferences every two weeks, or oftener if required, of their whereabouts, success, &c. Let the Presiding Elders of Branches, through the aid of the Teachers, collect the Tithings, and the donations to the Penny Emigration Fund, weekly. And let the Presidents of Conferences, as much as possible, travel from Branch to Branch, stirring up the Saints to diligence in the discharge of all their duties, and receive from the hands of the Presidents of Branches the monies that they have collected.

Let there be no money disbursed by any President of a Conference without the consent of his Pastor. Presidents of Conferences are to report to their Pastors as often as required. Pastors are held responsible for all monies collected in their respective Pastorates, and they are hereby required to make a semi-annual report to this Office of the amounts received and expended, and for what purpose.

We require no more of you than is required of us. It is only the iniquitous that have cause to fear an investigation of their conduct.

We deem it wisdom to dispense with Quarterly Conferences, and to hold our Conferences semi-annually, at such times and places as circumstances may indicate.

We want all unnecessary Conference house and hall rent dispensed with. Rent such halls for meeting rooms as the circumstances require, for the accommodation of the Saints and the strangers that visit your meetings. On special occasions when you anticipate a large congregation, rent a hall for the time, suitable for their accommodation.

We wish the Presidents of Conferences to spend as much of their time as their other duties will allow in preaching the Gospel to the unconverted. Woe unto them that are at ease in Zion.

We want the Pastors and Presidents of Conferences to seek for the Spirit of Prophecy, and as directed by the Holy Ghost to call and send faithful Elders to preach the Gospel, as herein directed, also to ordain others that are worthy and send them forth. We want no drones in the hive.

Select as much as possible those who have no families; nevertheless, let those who have families, if they have faith, and can leave them in a situation to sustain themselves, be called to this ministry.

In conclusion we say to the Pastors, we enjoin it upon you to see that the instructions contained in this Epistle, are carried into effect throughout the different Conferences in your respective Pastorates.

DEPARTURE.—The splendid ship *George Washington*, bound for Boston, cleared on the 27th of March, having on board 817 souls of the Saints. There were amongst them 14 returning Missionaries, namely:—Elders J. P. Park, J. B. Martin, C. B. Dana, D. B. Dille, James Carrigan, J. C. Hall, Israel Evans, B. Ashby, A. P. Tyler, T. H. Latey, O. G. Workman, D. A. Curtis, A. M. Musser, and W. G. Walker. We sent Presidents Benson and Ray on board to organize the Saints, by aiding them in the selection of their Presidents, and Teachers. About 3 o'clock, p.m., the

Saints were called together on the upper deck. After singing one of the soul-stirring songs of Zion, prayer was offered up by President J. A. Ray for the the blessings of the God of Israel to attend the Saints while journeying to Zion, and for Heaven's blessings to rest upon all Israel, in their various conditions in life, &c., to which a hearty Amen resounded from the bosom of every Saint on board.

President Benson then proposed Elders James P. Park to be their President, and Elders J. B. Martin and C. B. Dana to be his Counsellors, which was unanimously agreed to. The vessel was divided into five wards, and the following Elders were selected to be their respective Presidents:—Israel Evans, B. Ashby, J. Carri-gan, D. B. Dille, and J. C. Hall.

President E. T. Benson then addressed the congregation for about three quarters of an hour, as directed by the Spirit, teaching upon the practical duties that would devolve upon them while travelling up to Zion; President Ray, and Elder Hatch, and Leant followed, making such remarks as were suitable for the occasion. About the time the Meeting was dismissed, we arrived on board: the attention of the Saints was again called, when we proceeded to address them for a short time, upon the subject of patience, promising the Saints great blessings on condition of their faithfulness. The meeting was then dismissed. During the meeting several hymns suitable to the occasion were sung by the Brethren and Sisters in a spirited manner, one of which was—

"Ye Elders of Israel come join now with me," &c.,

with the Chorus

"O Babylon, O Babylon, we bid thee farewell,

We're going to the mountains of Ephraim to dwell."

All hearts seemed to be filled with joy, peace, and praise to their Heavenly Father for His goodness in giving them an understanding of the Gospel, for making known to them that the hour of His judgments (upon Babylon) were at hand, and for making a way for their deliverance.

About 6 o'clock we bade farewell to all on board. Three cheers for "Mormonism," were given by the vast concourse, led by President Benson, making the air ring with—Huzza! huzza! huzza!—handkerchiefs and hats were waved until we were out of sight. May God bless and preserve His Saints.

FOREIGN CORRESPONDENCE.

BOSTON.

Boston, March 8, 1857.

President O. Pratt.

Dear Brother—Yesterday about nine o'clock, a.m., we arrived at the wharf, in this port, after a stormy, and somewhat tedious passage of sixteen days.

On Saturday the 14th of February, soon after bidding farewell to you on the Landing Stage, in Liverpool, and the brethren who accompanied us on board the steamer, we got under way, and

about 2 p.m., passed the lighthouse at the mouth of the Mersey. As we stood upon the deck we again bade farewell to our brethren in the ministry, and to the thousands of warm-hearted Saints we were leaving behind us. My heart was full of gratitude to the God of Israel for the many rich and abundant blessings bestowed upon me, during my labours in Britain.

Sunday, 15. The weather was fine. In the morning the propeller *City of Washington*, bound for New York, and which left Liverpool about four hours after we

did, hove in sight. Being a full-rigged sailing vessel, and the wind fair, with the use of both steam and canvas she soon passed us, and was out of sight before sundown. About 8 o'clock in the evening we passed Cape Clear, and were fairly out at sea. The weather continued fine until the following Wednesday evening, when the wind veered round to the W.N.W., and blew severely during the night. On Thursday morning it lulled for a short time, but blew fiercer than ever the most of the day and the following night, and thus it continued to blow with increasing fury during Friday and Saturday. By noon on Sunday the 22nd, it became a terrific gale. The sea was like a boiling caldron covered with foam; the maddened wind seemed to play with the watery element, dashing the billows into spray, and hurling them against and upon the deck of our noble vessel, until she seemed to creak and tremble in every joint. It was the grandest sight I ever saw. I had often felt a curiosity to view the sea in a storm, but that was fully gratified, and unless it is the Lord's will that it should be otherwise, I do not care about witnessing a like scene again, and I think I may safely say that this was the mind of all on board: anxiety and dread were depicted on the countenances of the passengers: and the officers and crew evidently felt anxious as the shades of night gathered around us. Myself and the brethren had not forgotten our God, and we now realized that He was with us, for we had the testimony of the Spirit continually within us, that all would end well. During the evening we occasionally sung one of the songs of Zion, which seemed to cheer and comfort the passengers much. One of them particularly desired us to sing, for he said he had noticed that whenever we sung, the wind seemed to lull for a time.

About nine o'clock in the evening we retired to our berths, but not to sleep, for it required constant care and exertion with the most of us, to prevent ourselves from being pitched out headlong on the deck. We unitedly exercised our faith, and towards morning the wind and the sea abated. When we arose on Monday morning the elements were calm, and the change in the countenances of the passengers, as they made their appearance in the saloon, was quite as great as the change in the weather.

During the gale, the bulwarks were started in some places. The planks of the deck parted and let the water into many of the berths, making them very uncomfortable, and during Sunday night one of the anchors partially broke its fastenings, and one of the seamen was considerably injured, but we were all thankful that nothing more serious had happened to us.

From Monday until Saturday nothing of particular importance transpired. We had the usual rough weather of the season of the year, including one or two snow storms, &c. On Saturday the 28th of February, about seven o'clock, a.m., we arrived in Halifax, where we remained about four hours. This gave us an opportunity for exercise and refreshment on shore, which pretty much relieved me of sea-sickness, with which I had been afflicted from the day we left Liverpool.

We had a good run to Boston, entered the harbour early on Monday morning, the 2nd of March, with a heavy sea on, and in the midst of a genuine New England snow storm. About nine o'clock a.m., we arrived at the wharf, had but little trouble in getting our luggage through the Custom House, and by noon ourselves and our luggage were safely deposited in the American House, surrounded by those comforts and conveniences which every one feels so much the want of after a tedious and uncomfortable sea voyage. Our hearts were full of gratitude to our God for His mercies and blessings towards us, and we did not forget to acknowledge His hand in our deliverance from the dangers of the sea, and our safe arrival upon the land of Joseph.

During the passage we were blessed with power to win the good feelings of all around us, and many and interesting were the conversations we had with the passengers on the principles of the Gospel, and the history and present condition of the Saints. When we parted, we received many warm shakes of the hand, and cordial expressions of their good feelings. Probably many of them will never forget their associations with us while on board the steamer *Niagara*.

On our arrival here we learned that the *City of Washington* which passed us off Cape Clear, had not yet been heard from, but I think that no particular apprehensions are yet felt for her safety.

Last evening brother P. H. Young called on some of the Saints, and was informed that a mail had arrived from Utah, bringing the sad intelligence that President J. M. Grant had died, I think, on the 3rd of December, of a lung fever; and the joyful tidings, on the other hand, that the emigration had safely arrived without any great calamity having overtaken them. This is all the information that I could gather: I have seen no letters or papers from home yet.

Brother P. H. Young has gone to-day

a few miles out of town to see some friends, and brother Angell has left for some place in Maine. Brother William and myself leave to-morrow morning for New York, and the last of next week we expect to be in St. Louis.

The brethren send their love to you, brothers Benson and Ray, and all in the Office, and I trust you will, one and all, accept a large share from myself.

Yours truly in the bonds of the Gospel,

J. A. LITTLE.

HOME CORRESPONDENCE.

WALES.

"Udgoru Seion" Office, Swansea,
March 19, 1857.

President O. Pratt.

Dear Brother—Since I left you at Liverpool, I have been labouring with all my might in the following places—Nottingham, Leicester, London, Reading, Cheltenham, Bath, Worcester, Bristol, Cardiff, Swansea, Caermarthen, Haverfordwest, and Sutton. As a general thing, the Elders, with few exceptions, feel to renew their covenants, and to live by every word which proceedeth from the mouth of God, and to do as they are told; but still, there seems to be a great lack of faith among them; truly as brother Brigham has said—"they are dead, and do not drink at the living fountain." When I call upon them to go and preach the Gospel, they do not seem to have faith. Get them into a Council and warn them up, and they feel willing to go; but the very next day they will come whining round, wanting to know how their families are to be supported. . . . By the spirit that I perceive in some of the Elders, I do not think that they do themselves, the Saints, or the cause any good. Instead of magnifying their callings—preaching the Gospel, &c., they are idle themselves, and watch the movements of their more diligent brethren, secretly opposing them and infusing a bad influence among the Saints. Unless they arise immediately, and repent of their sins, they must be removed out of the way; or, the cause cannot prosper.

There will be a great shaking in this (the Welsh) Mission, and, from present appearances, I do not think that in some places more than one half will be able to stand. But there is one thing certain to be understood—those that are in the line of their duty, paying their tithing, &c., will cheerfully renew their covenants; and thus, by the help of God, we shall find out who do serve Him, and who do not.

Now, dear brother, I must say, that the reformation is a work of greater magnitude than I thought it was when we commenced it, and it grows greater and greater every day.

A report of our doings in this Mission will be sent to your Office forthwith.

If there ever was a time when we needed faithful Elders on the alert, it is now.

I am preaching somewhere every night, and counselling with the Elders by day, labouring with my might, and I frequently feel, by the Spirit of God, to chastise my brethren, and to rebuke them for their faults and their negligence, that the cloud of darkness may be removed from their minds, their ears unstopped, and the veil of unbelief rent from their hearts, that they may comprehend and understand the importance of building up the kingdom of our God.

I expect to spend next Sabbath at Newport, and on Monday to leave for Liverpool.

God bless you for ever.

E. T. BENSON.

LETTER FROM ELDER D. B. DILLE.

March 19, 1857.

President O. Pratt.

Dear Brother—Being released from my labours in this land, with the privilege of going home to Zion, permit me to give a short sketch of my labours.

Appointed in company with others, to labour in the European Mission, I left Great Salt Lake City, June 22, 1853, and landed in Liverpool October 22. I was received kindly by President F. D. Richards, who appointed me to labour in the Manchester Pastorate, under the direction of Pastor J. S. Fullmer, who gave me good counsel and cared for me as a father does for his son.

In December, I was appointed to succeed Elder P. G. Sessions in the Presidency of the Manchester Conference; to which I repaired, and there remained for one year, and enjoyed myself well in the work of the Lord.

In December, 1854, I was called to take the Pastoral charge of the Chelten-

ham and Worcestershire Conferences. In 1856, Herefordshire Conference was added to this Pastorate.

I have laboured in connexion with good brethren, and have rejoiced much while imparting the words of *Eternal Life* unto the Saints and strangers. In all I have done but little good, except to warn the people of their position and of coming events. I have borne my testimony to the divinity of the Book of Mormon, and of Joseph Smith's mission as a Prophet, and of Brigham Young as his successor, on all suitable occasions.

This mission has been a good school to me, and I thank the Lord for it. The Saints have kindly administered to my necessities. I thank you for the good counsel that you have given me, and pray my Heavenly Father to bless you in all things.

"Mormonism" is the Gospel of Jesus Christ, and the power of God unto salvation to all that believe.

Your brother,

D. B. DILLE.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(From the "Western Standard.")

(Continued from page 211.)

In order to clearly demonstrate the authenticity of any writing purporting to be of a sacred character, the following points are necessary to be established: Namely: Who was the writer? When was the volume written? What were the circumstances that called forth the production? These may be called the outward evidences; which having been established, we are at liberty to turn to the inner evidences, and judge from the intrinsic merits of its subject matter, whether it may or may not possess an excellence not inferior to those scriptures which we confess to have been written by divine inspiration.

The Book of Mormon like the Bible, is a compilation of a number of books, written by men of different nations, and at different times. The first in order of

time is the Book of Ether, which is a record of a colony which at the confusion of tongues and subsequent dispersion, left the Plains of Shinar, and built ships in which they were driven across the Pacific ocean, and landing near what is now called Central America, established themselves there, and were the first founders of empire and civilization on the Western Continent. They became a great people; but falling into great wickedness, which engendered strifes and civil wars, they were finally destroyed as a people. Ether sketched their history on gold tablets; which falling into the hands of one Moroni, of another nation, he further abridged it on gold tablets, and compiled it with the sacred books of his own people.

Moroní says: "He that wrote this record was Ether, and he was a descendant of Coriantor; Coriantor was the son of Moron; and Moron was the son of Ethem; and Ethem was the son of Ahab; and Ahab was the son of Seth; and Seth was the son of Shiblon; and Shiblon was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Amnigaddah; and Amnigaddah was the son of Aaron; and Aaron was a descendant of Heth, who was the son of Hearthom; and Hearthom was the son of Lib; and Lib was the son of Kish; and Kish was the son of Corum; and Corum was the son of Levi; and Levi was the son of Kim; and Kim was the son of Morianton; and Morianton was a descendant of Riplakish; and Riplakish was the son of Shez; and Shez was the son of Heth; and Heth was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Emer; and Emer was the son of Omer; and Omer was the son of Shule; and Shule was the son of Kib; and Kib was the son of Orihah, who was the son of Jared; which Jared came forth with his brother and their families, with some others and their families, from the great Tower, at the time when the Lord confounded the language of the people, and sware in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, and being a man highly favoured of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of

the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance."

The second book in the order of time, is the first book of Nephi. Nephi was the son of Lehi, who was a descendant of Joseph the Israelite, who was sold into Egypt. Lehi possessed the spirit of prophecy, and dwelt at Jerusalem, at the commencement of the reign of Zedekiah king of Judah, and previous to the Babylonish captivity. Being forewarned of God, of the captivity about to take place, he removed from Jerusalem, taking his family and the family of one Ishmael with him, he journeyed towards the Red Sea: after which they proceeded in an easterly, or south-easterly direction, till they came to the great waters, where, being again commanded, a ship was built in which they crossed the Pacific, landing on the western coast of South America. The exact spot of their first encampment is not known; but it is worthy of remark, that the ruins of an immense temple, situated a little southward of Valparaiso harbour, still serves as a land-mark to mariners, to direct their course into that city, and it is not improbable that it was built to commemorate their first encampment in *their* "promised land." A sort of Plymouth Rock Monument.

Nephi was a good man. A bad heart never would have uttered the sentiments or cherished the principles which characterizes his writings. He possessed the spirit of prophecy; and wrote two books of prophecy, doctrine, and history.

At his father's death he succeeded to the Patriarchate; but his elder brother, Laman, to whom the office lineally belonged, but who had lost it by transgression, rebelled, and went to a distant part, taking with him as many as would follow him.

From this division arose two distinct nations, the Nephites and Lamanites. The former a civilized and pious people, who built cities, temples, and towers, (or pyramids), who cultivated the arts—lived under the protected ægis of regular government, and were noted for their diligence in industrial pursuits. The latter degenerated into barbarism, and principally from whom are descended the Indians of the present day.

As the Nephites increased in numbers, they extended their boundaries northward, until in time they came to the isthmus of Panama: which crossing, they came to the country of the Jaredites who had previously been destroyed.

The possessions of this people became the property of the Nephites; and this section of the country, which they called "the land Bountiful," became the principal residences of their kings.

At Nephi's death, his brother Jacob assumed the reigns of government, and wrote a history of his reign.

After him, Enos became the Nephite historian—afterward Jarom, Omni, Amaron, Chemish, Abinadom, Amaleki, Mosiah, Alma, Helaman, Nephi son of Helaman, Nephi son of Nephi, Mormon, and Moroni. The writings of these persons forming a continuous history from the days of Nimrod down to the four hundred and twentieth year of the Christian era.

These writings are contained in the Book of Mormon, and are not *in extenso*, but are abridgements made by Mormon

and his son Moroni, and engraved by them on gold plates, and by God's command were buried in the earth, with a promise, that they should be discovered and published in the last days. At the time of this occurrence the Nephites and Lamanites were at war, in which the latter were victorious, and the burial of the archives was the only safe method of their preservation.

Most of the Nephite writers were good men and possessed the spirit of prophecy. And hence the Book of Mormon is made up of much the same materials as is the Bible. It also contains an account of the visit of the Saviour to the Nephites, after his resurrection.

The Egyptian was adopted as the basis of their written language, though it was materially altered and improved.

Having given the reader a general idea of the Book of Mormon, I will now proceed to relate the manner of its discovery and translation; which having done, I will proceed to compare the evidences of its credibility with those of the Bible.

WORKINGMEN, TO THE FRONTIERS!

(From the "Mormon.")

We have just received a letter, dated February 6, from our much esteemed friend, James O. Mitchell, Esq., of Florence, N. T. a portion of which will, no doubt, be read with pleasure by many of our readers.

"There will be a great rush to this place in the spring, and property will, no doubt, reach a high figure. Preparations are being made for improvements, the coming season, on a large scale; and I predict, that by the 1st of January next, Florence will contain, at least, 800 houses, and number not less than three thousand inhabitants. We want mechanics of all kinds, and will esteem it a great favour if you will use your influence in sending us some, the more the better, no trouble about their getting steady employment, at high wages, say from three to five dollars per day, and we also want labourers.

There are, no doubt, many excellent mechanics and working men among your people, who will not go to the valley this season. To you and to them I can say, that I am confident that there is no place in the Union, where they can do better than at our own Florence."

We think the above worthy of the attention of our brethren, as Florence is the starting point for the Plains. From there, likewise, the emigrants will proceed to colonize the new settlements. Whoever of our brethren goes out there, with the view of passing farther on in due time, and will live their religion, keeping themselves free from the evils of the world, they may do well, very well. There will always be competent Elders at that place to instruct and preside over the Saints, and their religious privileges will, in no wise, be curtailed.

FRIENDSHIP improves happiness and abates misery, by the doubling of our joy and dividing our grief.